PERE HYACINTHE.

The New Religious Movement in France.

HISTORY---DOCTRINES---FOUNDERS.

Interviews with Pere Hyacinthe, Cornelius Roosevelt and the Comte de Douville-Maillefeu.

"THE NEW GALLICAN CHURCH NOT SCHISMATIC."

Revival of the Old Catholic Faith in Its Original Purity and Simplicity.

WHAT THE GALLICAN REFORMERS REALLY WANT

The Theology of the New Church-American Sympathizers.

Commencement of the Apostolic Millennium.

Panis, March 8, 1879.

As no one can deny the importance of the religiou cially in Catholic countries—it is equally useles self in this centre of European Catholicity, Paris, by M. Hyacinthe Loyson, better known under his relient undertaken by an ordinary priest of the cance might be attached to the enterprise; but Père Hyacinthe is not an ordinary priest nor an ordinary orators of the times. Besides, he is not only an honest man and a sincere Christian, but he is of that small more difficult, he is willing to live for it-I am acquainted with Père Hyscinthe personally, and I am acquainted with Pere myscinene personally, and knowing his repugnance for anything like "inter-viewing" I have hesitated about asking him for information which he alone can give. Meeting him do not come to me out of mere curiosity, but as a gentleman and a representative of the HERALD, I will try to give you the information you desire. But what are the points on which you wish for informa-

"Well." I replied. "I should like to know some thing of your ideas and your plans, as well as of the "Ah! that covers a great deal of ground," he said,
"and would require more than a casual conversation like this to make it clear to you. Come to my house to-morrow and we will then enter fully into the

I need not say that I was punctual to the appoint ment, and I shall proceed to transcribe from my notes, for the benefit of the readers of the Henald, the particulars of this interesting interview:-

try and reform the abuses into which the Church has "May I ask what you understand by

Catholic?" I asked. "To remain Catholic is to hold fast to the faith of the Bible and that of the Church throughout the first

"Well, they may all be summed up in this:-The

"Then you don't believe in having a Pone?" I re

"If," he replied calmly, and with no show of bitterness, "If having a Pope who is a unique and arbitrary spiritual governor, arrogating to himself superiority over his brother Bishops and temporal rights over governments, no. And if assuming to be, or even accepting to be, what alone God is—infallible—ien thousands times no! But I have no objection to having a central bishop in the government of the Church, one among the bishops chosen as dean or president of the College of Bishops. Indeed, as in all governments there is a Universal Church should not have as its central or to them primus inter pares—but not their governor or ruler, for the Church of Christ is a free institu

"This, you see," he continued, "is what Christ evidently established in the person of Peter and what was continued by the Apostolic Church down to the rivalries and wars between the great Sees of the primacy as it exists in the Angio American Episcopal Church. This ancient primacy is as far removed from the modern Papacy as are order and justice removed from disorder and and geographical reasons why this central See should be in Rome, there is no moral reason why it should idea," he added, by parenthesis, "that of your excel-lent Archbishop of New York, Mgr. McCloskey, at the be a law passed that no Pope could be elected who least four years. Had this law been in operation and Leo XIII, had had four years of experience with the large heart, the independent and intelligent mind of America, he would, I feel sure, have ventured further than he has done already in putting down the abuses of the Roman Curia; for he is, I believe, a truly honest, virtuous and intelligent man, only he has inherited the toils and trammels of the Papacy them and stand out as a great deliverer of the Church of prayer, "God, who is doing so much for us, may be preparing the way for a great Pope, a hero, a saint

AN AMERICAN POPE. York, or the venerable and saintly Archbishop of St. Louis—Mr. Kendrick—elected Pope," he continued, era of Catholic progress. These men, with other American bishops whom I could name, as well as the essmayer, held out as long as pos sible, foreseeing the evil result of the new dogms of infallibility; but at last the pressure from Rome became too great; they saw before them only the dis-memberment of their dioceses and the shipwreck of know the inner working of the Roman system know

Thus far and no farther will we go. We will return to the heritage of Christ, leaving the ill-gotten gains

You know that those who do this are generally

looked upon as Protestants?"
"Well," he said, "I will ask you in reply it, when the English colonies in America threw off their alle-giance to England, did they, in their war of indepen-

man-we must be French Catholics.

"And as to being Protestant, if Protestantism con-sists in protesting against the errors of Rome (or errors out of it), then I am one; but if it means denying the doctrines of the undivided Apostolic and from their foundation down to the time of the sepa-ration of the Church, then I am not Protestant. bility of any man, be he Luther or Calvin (and I re-dect them both, and Luther the most), while I re-ject the infallibility of the Bishop of Rome. No. I can accept no man's doctrine—no human Church—I ac-cept only Christ's doctrine and Christ's Church! Men may create institutions, governments and systems, but they cannot create churches. And therefore, when people talk about my founding a new Church, it is nonsense. I could not if I would, and I would not if I could. In fact, the work we seek to do is a reform of discipline and not of doctrine. And when the injurious usages of men—the cramping, galling chains of unnatural and unrightous discipline—are placed in their true light, and when God's truth and Christ's love stand unveiled and free, then will men be brethren, then infidelity and haired will cease and the Church, united, will again be strong and beautiful—strong to save and beautiful to draw us toward heaven. But when the divine foundation is covered up or its progress obstructed by human errors, then not only men can but Christians should assist in preserving order and reforming evils. No forester or gardener can make the oak, but he can and should see that the tree is not strangled with parasites nor left without watering and pruning. It is so casy, if men would only take time for calm reflection, to distinguish the divine from the human. Divine things come from and belong to God; human things are ours to care for and regulate. The Church of Christ is an institution half human, half divino—a human system based on divine principles. Or, perhaps, it would be more correct to say it is a divino institution adapted to human necessities. If it were entirely divine all Christians would be angels, and the Church would be heaven; and if it were entirely human we should be without light, love or order throughout the world."

DISTINCTION BETWEEN THE CATHOLIC AND ROMAN CHURCH.

"You distinguish," I said "between the Catholic and Roman Church?"

"Certainly," he replied, "just as you distinguish between Washington, with its small District of Columbis, and the United States of America. Rome is an integral part of the Roman Catholic Church, but she is only a part of the Catholic Church. True, it is the seat of the general government, and if she would act wisely and loyally, allowing other nations, as Washington does your State governors, their entire liberty of action and development, then, and only then, would harmony be restored to the divided Church. If you ask any Greek or Anglican who ranks first to-day as Bishop, he will tell you, The Bishop of Rome." Therefore, I believe that each State, country or nation should be allowed to choose its own spiritual rulers, as it does its civil governors, and not have strangers imposed upon it."

"Then you are in tayor of the Episcopal form of government," I said.

A GREAT EPISCOPAL REPUBLIC.

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A GIRMAT EPISCOPAL REFUBLIC.

"Certainly I am; for when well interpreted and adapted it would be a vast and sublime spiritual republic extending throughout the entire world, with no earthly king and much less a despotic autocrat. Christ, our only King, is lifted up with His kingdom, which is not of this earth, and to explain fully the idea of the Church—this earthly, grand republic, something human and still divine—is the fair and loving bride of the Heavenly King; this is the Church of Christ." The Fère spoke with that air of earnest conviction and deep feeling which denotes a full believer in spiritual things. He added:—"But I fear I am carrying you too far into theology and metaphysics for a newspaper article."

"The American people," I rejoined, "take a great interest in these questions."

"Yes," he said, "and it is because I know they are intelligent and eager in the research of truth that I have consented to give you my ideas ou this important question."

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"But," I asked, but have a consented to the members of this great spiritual republic? Is it only those who accept the Episcopal form of the Church."

"By no means," he replied at once. "All who believe and are baptized are children of Christ and members of His Church. But I think they lose much by not maintaining the organized family relations which I believe He wished established with the Apostles and which has continued ever since throughout the principal parts of the Church. I kn

arguments shall have as wide a circulation as possible."

"But the result of the Beformation was immense," I said.

"Certain, and justly; for the Roman Church was in such absolute need of reform that small efforts accomplished a great deal. It helped to revive faith and resistance to error, and its impetus was so strong that it did great and good work for two or three centuries. But, alas! this impetus is losing its force. Infidelity crept in through the weak places, and to-day it is atmost impossible to find a Lutheran who accepts the strong, vigorous doctrine of Luther, or a Caivinist who believes the high and narrow doctrine of Calvin. I have met a good many, and I never encountered one yet!"

"You place a great importance, then, upon Church government," I said.

"Yes, sir, I do, for I am too much of a Frenchman and you are too much of an American not to place great value upon good governments." He spoke carnestly, but continued, with a smile:—"I am not so narrow minded as to think a people change ontirely with a change of government, a guarantee of liberty and order, and, therefore, of good citizenship. I do not, however, believe that an episcopate is necessary for the salvation of souls, but I do believe it is necessary, in the long run, for the preservation of faith."

"The Apportus of the apostolic suc-

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THE APOSTOLIC SUCCESSION.

"Then you naturally believe in the apostolic succession?" I inquired.

"Certainly I do," he replied.

"But you know some of your Protestant friends cannot understand this," I said.

"Yee, I know," he good naturedly rejoined, "but it is very egotistical to presume that all Christians should think like one self, and then this is not surprising, after the excesses of the Roman bishops, that they see no good in them nor in their system. But they should not confound men with principles. Then I have heard it said (how true it is I do not know) that there are men to be found, Englishmen, who would destroy the royal succession of Great Britain to build up a Republic in England. And, more than this, I have heard also that there are to be found Americans who think a king would suit the United States best." (Here it was my turn to smile.) "But," he continued, "the planest common sense tells us that breaking the succession in either of these countries would not be a happy event for the world generally. And white they are not identical the cases are analogous, and in their greater sense as important to the Church as is the legacy bequeathed from rather to son, if they want to keep the heritage of faith—the homestead—in the family. Then," he continued, "it seems to me there cannot be a shadow of doubt to any one who will read the New Testament, seeking only the truth, independent of all prejudice, that Christ by the imposition of hands established the holy order of priesthood. History proves to us that this imposition of hands has been practised from that time down to the present by all the great Catholic branches of the Church. And as regards bishops, I believe that the legitimate way of making them is that they should be chosen by the people—the believing people—and consecrated by the bishops who have been regularly consecrated thems

already done years ago in Geneva. I do not believe in any material presence, in the gross sense of that word, but in Christ's spritual presence, and to those who live by faith spiritual things are far more real than are material things."

"But, transubstantiation"—I began.

"Ah! yes, of course you ask that, just as they all do; but I can only repeat what I have already said; I do not believe in any gross, material or chemical changes of the elements; but, with St. Thomas of Aquinas, one of the first Roman Catholic theologians, I believe that Christ is present after the manner of spirits, and I can no more explain this great mystery than I can explain of what is constituted the glorified body of the Saviour in heaven. If it could be explained it would cease to be a mystery and at once lose its intrinsic character of a sacrament, and I believe all these quarrels of words over this divine mystery are not only useless

asked.
"One of the most pressing is that of putting the Bible into the hands of all the people and that of having the mass and all the religious services celebrated in the language of the people."
"And the mass," I asked, "do you expect to change

Bible into the hands of all the people and that of having the mass and all the religious services celebrated in the language of the people."

"And the mass," I asked, "do you expect to change that?"

"You might as well ask me if I intended to change the holy communion," he replied, "for the mass is only that, with certainly not attempt to change principles or modify sacraments. Then what can be more beautiful when recited in a language understood by the people than those sublime psalms and magnificent biblical prayers? for the mass is composed of them. There are many superfluous forms and genufications; and then we are preparing our lituryy—that is our service for the mass and vespers—from the old Gallican services before Rome interfered with it."

RELATIONS OF THE PERE WITH THE ENGLISH CHURCH.

"May I ask a question concerning your relations with the English Church, for I fear they are not entirely understood by the public?"

"That is not strange," he answered, "for the case is entirely new and I will try and explain the matter to you. As we have in France who seek a religious reform within the Church are Catholic and will remain so, and as our legitimate Bishop here in Paris (and throughout France, and, alss! throughout the Roman Church) has abdicated into the hands of a usurping foreign Bishop—the Pope of Rome—we are determined not only to atand by our Christian Iaith, that which was bequeathed us by the ancient Church of France, but also by our patriotic principles, and will remain French Catholics instead of Roman Catholics. And as episcopal jurisdiction is refused us by our own French Episcopate we have asked provisional episcopal aid, such as ordination and confirmation, until we become a thoroughly organized and regularly constituted autonomous Church. The Greek or old Catholic shurches of Switzerland, Germany or Utrecht could have furnished us will this aid, but it was more convenient for us to ask it of the English Church."

"Ord course, because she has protested against Rome, as we are now doing; but

The Pore now threw himself back in his arm chair, and I knew by his manner that he had said all he wanted to say. I could only remark, in thanking him:—

"Well, if you can carry out your plans, and if Catholies will accept your ideas, it will certainly bring about a revolution."

I had scarcely uttered the last word before he recovered the carnestness with which he usually speaks, exclaiming:—

"No, no! I will have no revolution, but reform! I would give my life—and I intend to give it—for reform, but not a hair of my head for revolution, for revolution destroys and reform builds up; and if we can expect to have any real and lasting success, and, above all, if we expect the blessing of Heaven, all things must be done cannly, with sober reflection, steady purpose and earnest prayer, combatting with words of love and carnest charity, suffering wrong without resentment, for the sake of truth. He held out his hand, saying:—"And now, goodby. Tell the Catholics in America to think of these things carefully and scriously, as becomes that great and free people, and the Protestants, too, for they have a great part to play in the future, not only of the Catholic Church, but of Christianity."

INTERVIEW WIFH MR. BOOSEVELT.

Having obtained a pretty clear conception of the

"And with regard to priests, have you many with you?"
"It is not the quantity that is lacking, but the quality; for Rome has made and have with her priests, more even than with the laymen; and the Pere Hyacinthe is most careful about whom he takes to work with him. But he has already enough engaged to help' him for the present. They will be here in a few days, when we shall be able to have daily services."

priests, more even than with the laymon; and the Paire Hyacinthe is most careful about whom he takes to work with him. But he has already enough engaged to help him for the present. They will be here in a few days, when we shall be able to have daily services."

"And on the part of the French government do you find any difficulty?"

"No; for the Fère Hyacinthe has an explicit promise from the government that he shall be unmolested. Then there is a bill before the Chambers which will be passed soon, and which secures perfect freedom of worship in France. And besides this all thinking and particularly governing men know that there must soon be a change in the Homan Church, aithough it is the most powerful organization of its kind that exists in the world. Therefore we have the approbation of all thinking men and intelligent Christians."

Interview with the Comte De Douvilla-Maillewell.

Having obtained the doctrinal and practical features of the new programme of Catholic reforms I determined to complete it by examining it under its political aspects. I therefore called upon the Come de Douville-Maillefeu, member of the Chamber of Deputies for the Department of the Somme, who is one of the most arteen salvõestes of Catholic reform and a promoter and vestryman of the new Gallican chapel. I found him a courteous, amisble gentleman, speaking English fluently, and willing to give me all the information I deared. In person the Comte de Douville is one of the finest specimens of the Frenchman that I have met. He is, I should think, about forty-livy years of age, tall, broad shouldered, with a pale olive complexion, black beard and hair sightly tinged with gray. He has an imposing military air. Socially he is an aristocrat, belonging to one of the oldest families of France, but politically he is a deinocrat, acting with the Lott in the chamber, and a stanch republican. He is a rotired officer. He would be for you have been any officer of the marine and has programme of a stanch republican. He is a rotired of the merine a

lic, this is most dangerous."

THE OBSATEST ENEMY OF FRANCE.

"For it is not Germany but Rome which is our eve setive enomy—an chemy dwelling, not on our frontiers, but in our midsti-not merely in our churcher

SICKNESS IN THE PUBLIC SCHOOLS.

the danger of its spreading among school children and the impotency of the measures adopted for its where pupils reside who are attending their classes, which is mainly relied upon by the authorities to prevent school contagion. I will state the following facts:—In the year 1877, in answer to inquiries made and whether any observations had been made, I answered as follows:—For some time past the Board of swered as follows:—For some time past the Board of Health has been sending notices to the Board of Education acquainting the latter of the location of intected houses, in order that the teachers may dis-miss from school pupils residing in them and in the Education acquainting the latter of the location of infected houses, in order that the teachers may dismiss from school pupils residing in them and in the contagious tenements. As a rule physicians do not report such cases. Moreover, among the poorer tenement house population physicians are scarcely over called in before the disease has assumed a grave character, and frequently not until the patient is at the point of death. How, then, can the Board of Health derive its information in time to make it available for the protection or the pupils' health? For in the meantume other children of the same family and those living in adjacent rooms continue to attend school, and thus assist in spreading the disease without the parents or teachers having any knowledge of the source of the infection. It is plain therefore that these schools are far from being properly protected. Experience has demonstrated that the only efficient means of affording protection lies in proper medical supervision and vigilent watchfulness under the Board of Education. The system of notification, as indicated above, is of no practical value whatever for the protection of schools, as may be seen from the following statoment:—As chairman of Special Committee of the Medico-Legal Society I addressed a circular to some of our most experienced teachers inquiring into the emacy of the present mode of notification of cases of sickness in the houses of the pupils. The following reply gives fairly the views of those addressed:—You know sickness exists; how long since it commenced you do not know; you never know when it ceases, and you never learn that the place has been disinfected. Recent publications allege that the Board of Health are aware and virtually admit the inutility of the present system, but disclaim all responsibility; also, that the Board of Education take the same ground. The Board of Health may very reasonably disclaim reasons of sickness and you now reasons and they will there find that, during the epidemic—not a death from simply accou

Chancellor Crosby, with other gentlemen, have Chancellor Crosby, with other gentlemen, have taken the initiative steps toward raising funcs in this city for the relief of the destitute Hungarian sufferers by the recent flood at Szegedin. Twenty-six thousand dollars have been subscribed in London, and as Mayor Cooper has consented to receive contributions for this purpose all New Yorkers disposed to aid so worthy an object may rest assured that their contributions will reach the unfortunate people. A meeting of Hungarian residents of the city will be held this atternoon at the Head Hungaria for the purpose of effecting a permanent or designation and devising means to aid the sufference. BISHOPS AND PRIESTS.

CATHOLIC CONTROVERSY REGARDING THE LATE ORDER FROM HOME-APPEAL TO THE PROPA-GANDA-RIGHTS OF PRIESTS AND AUTHORITY OF BISHOPS TO BE STRICTLY DEFINED-A THEOLOGIAN'S VIEWS.

have the right to appeal to the Metropolitan sent his resignation to the Pope. The bishops ar-Rochester, whose bitter controversy w

REPORTER—But suppose a Osmoly should associately torbid the commission to allow counsel to an accused priest brought before them for trial, what would be the result?

DIVINE—Either the Judicial Council would take no notice of such a prohibition or would acquisece, or would not act till further instructed from Rome. REPORTER—But in case they proceeded to try the accused, what then?

DIVINE—They would be obliged to try him then ex parte; for no priest will appear before them except by his counsel or advocate, and, being condemned unheard and undefended, he would appeal to the Metropolitan, who, affirming the judgment of the lower court, the case would go to Rome.

REPORTER—And what do you think Rome would answer?

DIVINE—Undoubtedly that the accused must be tried and heard through his counsel or advocate.

REPORTER—For woman you say I am beginning to see that the commission is no small limitation of the Bishop's powers.

DIVINE—No doubt the instruction was intended to limit, and does materially limit, the powers of the bishops, for surely that portion of the judicial office which consists in the hearing and sifting and admission of evidence is highly important, and to be shorn of it is no small or trifling limitation of the Bishop's right as a judge. But they have no one to bisme for this but themselves averse to all regular canonical proceedings, and by their arbitrary and summary decision of cases have given needless trouble to the Holy See, as we notice in the "instruction" itself, which says that from all quarters of the United States priests have lodged complaints at Rome and proceedings, but has always been met by the bishops to avort the speedy introduction of regular canonical forms and proceedings, but has always been met by the bishops to avort the speedy introduction of the Holy See and promise in the Holy See has always urged the bishops to kay for such regularity.

REPORTER—How "Instruction" seems to point to his absence and to require that all should be done on his side by his official. This is also

the return to full, formal, regular judicial proceedings.

REPORTER—What is the mode of appointment of the Judices and what is their term of office?

DIVINK—They are appointed at the regular diocesan synod and hold office from one synod to another. The holding of a synod once a year is made obligatory, yet, strange to say, there are several dioceses in this country in which a synod has not yet been convened. The Bishop may in his discretion convene a synod at any time, but the annual synod is, as I have said, obligatory.

This appeal to the Propaganda is certain to lead to what the Health predicted several weeks ago—the appointment of an ablegate to the United States who will be invested with full powers to decide disputed questions between bishops and elergy.